

# American Lutheran

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## Editorial

### Tracts at Public Demonstrations

No public demonstration by Lutherans, such as noonday Lenten services, Luther Day and Reformation Festival observances, mission weeks, etc. should be held without a plentiful supply of and adequate measures for the widespread distribution of tracts. Services which have as their primary, or even as their secondary object the giving of information regarding Lutheranism, doctrines and principles to the general public should back up and emphasize the impression made by the spoken word with a printed statement that can be read and reread at leisure. Wherever such services are held without provision for a general distribution of tracts, a golden opportunity is being missed. We used to be rather skeptical as to the usefulness of tracts and considered their distribution among the general public as wasted effort. But we have had opportunity to observe that there is a real demand for them. At the noonday Lenten services in the city where we are stationed, tracts are displayed in the lobby of the theatre and the demand for them is very great. Not only is there a general demand but many people come and ask for tracts on a certain subject or doctrine. One year there was a particular call for a tract on Holy Communion, a demand for which we have to this day found no satisfactory explanation. In our case tract distribution has become such a feature that for the coming services three special racks are being made which will facilitate the handling of these "silent preachers." In other communities tracts are enclosed with the program, perhaps a different tract for every day. At any rate, these public Lutheran demonstrations offer a splendid opportunity for the strewing of the seed of the Word in printed form. It cannot be denied that there is a certain waste connected with tract distribution and that the recipients do not always read them, but the wastage is warranted and justified by the fact that some people do read them and by the promise that the Word of God shall never return void. The American Lutheran urges the use of tracts at every possible opportunity.

**Plan Now** Noonday Lenten services during Holy Week have become annual institutions in quite a number of cities and have proven a most valuable means of publicity. Large numbers of strangers are attracted by these well-advertised services and hear real Gospel sermons. The noonday service venture is not only a direct means of strewing the seed of the Word, but it presents a most efficient agency for removing prejudices and misconceptions regarding the principles of Lutheranism. False notions are automatically set right without direct reference to them. The local churches responsible for the services receive the finest kind of advertising. The whole project is in strict accordance with the Savior's command to preach the Gospel unto all creatures. Wherever the noonday services have been tried, they have become a fixed institution. It is a pity that more cities have not introduced them. In many cases the hesitancy is due to lack of courage. Reference is made to untoward "local conditions." Usually these unpromising "local conditions" are over-emphasized and exaggerated. We know of no more unpromising local conditions than those existing in Calgary, Alberta, Canada. Lutheranism there is represented by three small congregations, made up to a large degree of foreign elements. Yet this little circle of churches is planning enthusiastically for a series of services during the final week of Lent. They are encouraged by a remarkably successful Luther Day celebration in November. A similar case is that of Seattle, where one church bravely undertook and most successfully carried out noonday Lenten services



in a downtown theatre last year. The undertaking needs faith and courage. The other requisites, such as local interest and money for the advertising campaign, will come as a result of courage. The American Lutheran urges an immediate consideration of the project in our city congregations. Forget "local conditions" and get busy! The success will exceed your fondest hopes. Last November in Indianapolis the churches of the Missouri Synod planned apparently with some misgivings and fears, a public Luther Day demonstration. They were compelled to choose the forenoon, because of their inability to get the desired hall for the more favorable afternoon. And yet an audience of five thousand assembled, by far exceeding the advance estimates hazarded by members of the arrangements committee.

Get the preparations for noonday Lenten services in your community under way at once. The American Lutheran desires to secure accurate information as to the number of cities where such services have been held and where plans are under way to inaugurate them. We therefore make the earnest request that our New York office be kept informed by the various local committees. Appoint some one of the committee to write up your experiences and send the account to our office.

## More General Declaration of Principles

The following vigorous statement comes from a brother in Indiana. It emphasizes a phase of publicity work which the American Lutheran Publicity Bureau has agitated from the beginning. In some cities the sending of pertinent tracts on

questions of the day to the prominent men of the community has been carried out for years. But we sincerely hope that our correspondent's plea will instigate a more general introduction of the practice. Here is what he has to say:

The Walther League resolutions on "Pacifism" were given extensive newspaper publicity. The same seems to be true concerning the declaration of the Chicago Lutheran Conference on "Death Penalties," as the enclosed clipping indicates. This pleases us!

I find myself heartily in accord with your recent editorials, "Resolution on Pacifism" and "Appreciation of Lutheran Sanity." "There ought to be a more frequent declaration of Lutheran principles on questions that affect the common weal or woe."

Why is that people have such warped ideas about "Killing Animals," "Capital Punishment," "War," "Lynching," etc.? Why is it that many consider it "all right" to practice revenge, to take the sword into their own hands, while, on the other hand, they "conscientiously object" to capital punishment, war, etc.? Indeed, much of this confusion is caused by misguided reformers, sectarian errorists. Ought we, who know the truth, who can judge clearly in these matters, not counteract this pernicious influence?

A sound exposition of the Fifth Commandment "Thou Shalt Not Kill," as outlined in "Jesse's Decalog," and taught to our catechumens by all our Lutheran ministers, yea, to our children by our teachers, gives the correct views on all the various issues referred to above. Our own people know these things, having been taught them from childhood. What a blessing it would be, if we could bring these scriptural views to the attention of every man, woman, and child in our country! I have often thought, how well it would be, if—for this purpose, to enlighten the non-Lutherans—a comprehensive tract on the words "THOU SHALT NOT KILL" would be written and published, to be distributed by our Lutherans everywhere among the people living in their community. If every Lutheran congregation would send such tracts—and others also, as on "Separation of Church and State," "Religious Training" etc.—to the leading men in its community,—newspapermen, ministers, educators, statesmen, judges, lawyers, etc., etc.—would this not be even more effective, than the casual publication of a brief, bare declaration or resolution? And if fostered generally by some larger organization, such as the "A.L.P.B.," or the "A.L.L.," or the "Walther League," or our Synod, how much more beneficial, than if I, or some other minister, individually, would write such a treatise for the local paper only! It is this sort of aggressive publicity that the A.L.L., and our Lutherans in Oregon and Michigan carried on during the school-fight. Why could not this sort of publicity be conducted on a larger scale, also with regard to other matters that pertain to the common weal or woe?

## A Word for the Tract Committee

Our readers are requested not to overlook the instructive report of the Tract Committee, found on page 4. The chairman of the Tract Committee speaks rather deprecatingly of the work done during the past months, at least up to the time the series of new tracts was issued. Our impression is that a total of nearly half a million tracts published, even though they be but reprints, does not indicate stagnation. But be that as it may, the committee is to be congratulated upon the optimistic spirit in which it has undertaken the publication of new material, despite the deficit thereby created in the Free Tract Fund. Such faith deserves to be rewarded by enlarged interest and increased contributions. If we remember correctly it was the same committee which four years ago induced the Board of Directors to reconstruct its entire tract department and to transform it from a business venture into a matter of faith pure and simple. That was the time the Free Tract Fund was instituted and the committee's faith in the generosity of Christians, appreciative of the blessings of wide-spread tract distribution, has since then ever been amply justified. We have no doubt but that in this case too the results will be indicative of the same interest and liberality so abundantly demonstrated in the past.



## Printers' Ink and Publicity

Our constant advocacy of tracts and other forms of printed publicity is not a peculiar personal aberration with which we feel in duty bound to infect other people. We are strongly convinced of the value of such publicity methods because their value has been demonstrated again and again in various undertakings, usually of a non-religious character. For us the question is not, "Shall we print?" but, "What is the best we can do with the means at our disposal?" Others share this opinion and we are always glad to print statements in which they voice it. The current issue of the American Lutheran Survey contains an interesting editorial on "How May Lutherans Impress the Public" and the third method urged by the writer has reference to the point which we are trying to make.

"There are a few who have something near an accurate estimate of the value of literature as a means by which Lutheran influence may be increased. This is something different from the publicity above referred to. Through periodicals, tracts and books, the presentation of doctrines, or principles, or historical facts may be made fully and carefully in a form which will enable one whose interest is secured to think them over deliberately and even critically, and if truth is presented clearly and properly it will bear its fruit in large measure. We esteem this means above almost any other that can be mentioned. As we have said frequently before this, the Lutherans in this country have given too little attention to this means for greater influence. It takes work, and it costs money, to prepare and publish and circulate periodicals, tracts and books, and Lutherans are not very keen on the expenditure of either labor or money for this purpose, but nothing counts for more. We have been fairly strong on Lutheran literature for Lutherans, but we have done but little on the production of Lutheran literature for the general public."

Quite a number of our readers have demonstrated their interest in this phase of publicity work and have given tangible evidence of their interest in the shape of contributions, large and small, toward such purposes. Their number is however by far too small. Adequately to prosecute such work requires a much larger fund than is at present at our disposal. We need many more individuals and congregations who will energetically take up the work of tract and literature distribution and will substantially support every effort that makes for an increase of the available supply of suitable material.

## And Why Not Lutheran Books?

Our American Lutheran Publicity Bureau merely supplies modest tracts for mass distribution. The reason for restricting its publications to that comparatively inexpensive form is not far to seek. Funds for anything larger than a folder have never been available. We confess that we have had dreams of a large amount of money placed at our disposal for the specific purpose of supplying public officials, educators, editors and ministers with attractively printed books on the principles, teachings and history of the Lutheran Church. Of course, such a program would require not hundreds, but thousands of dollars. Yet other denominations, numerically much smaller than our great American Lutheran Church, have found the means to do such publicity work. Unitarians and Swedenborgians have in the past distributed broadcast books that dealt with the tenets of their faith. Two years ago we even received two expensively gotten-up books on the Jewish religion.

Surely there are Lutherans with a vision of the possibilities inherent in an undertaking of the nature described who would be glad to contribute to the cost of publishing and distribution a book of the type we have in mind. We invite correspondence on this matter.

## TRIENNIAL MEETING

The Board of Directors of the American Lutheran Publicity Bureau at its November meeting resolved that the Triennial Meeting of the Bureau shall be held at New York City, January 19, 1925, at Immanuel Lutheran Church.

The following slate of nominations has been set up for the election at above date:

*President*, T. H. Lamprecht, New York, N. Y.  
*First Vice-President*, Rev. Geo. F. Schmidt, New York, N. Y.  
*Second Vice-President*, Rev. Martin Walker, Buffalo, N. Y.  
*Third Vice-President*, Dean J. H. C. Fritz, St. Louis, Mo.  
*Fourth Vice-President*, Rev. Paul Lindemann, St. Paul, Minn.  
*Fifth Vice-President*, Prof. Theo. Graebner, St. Louis, Mo.  
*Executive Secretary*, Rev. H. H. Gallman, New York, N. Y.  
*Treasurer*, Arthur A. Rauf, New York, N. Y.  
*Financial Secretary*, J. F. E. Nickelsburg, New York, N. Y.

### BOARD OF DIRECTORS (The above officers and the following)

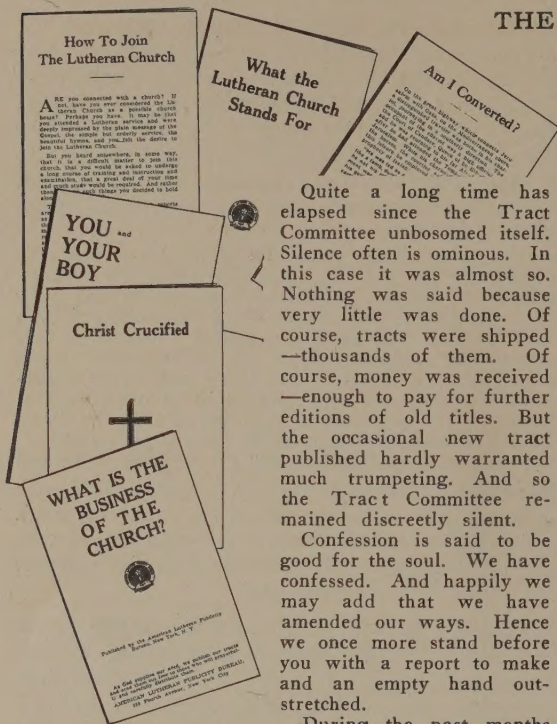
Rev. H. H. Burgdorf	H. A. Dahlen
Rev. A. F. Brunn	Aug. Honig
Rev. Walter Bauer	Chas. Nehring
Rev. G. Hageman	A. A. Niebaum
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Rev. Geo. C. Koenig	Paul Overhage
Rev. F. H. Lindemann	Chas. Giegerich
Rev. Ad. Meyer	Herbert Thien
Rev. P. H. Scaer	C. H. Wohltjen
Rev. Arthur Brunn	Paul Oehlschlaeger

The list of nominations will be open until January 15th at 12 o'clock. Members may suggest names, sending their nominations to the Board of Directors, Room 3, 69 Fifth Avenue, New York, N. Y., prior to above date and time.



# THE TRACT COMMITTEE REPORTS

GEORGE C. KOENIG



Quite a long time has elapsed since the Tract Committee unbosomed itself. Silence often is ominous. In this case it was almost so. Nothing was said because very little was done. Of course, tracts were shipped—thousands of them. Of course, money was received—enough to pay for further editions of old titles. But the occasional new tract published hardly warranted much trumpeting. And so the Tract Committee remained discreetly silent.

Confession is said to be good for the soul. We have confessed. And happily we may add that we have amended our ways. Hence we once more stand before you with a report to make and an empty hand outstretched.

During the past months four new tracts have been printed. Five more are on the press. The latter are a series intended especially for use during the Lenten season and may be distributed either at noonday Lenten services or at the mid-week services of the congregation. They are among the shortest which we have issued, covering only two and a half pages in type and leaving half a page open for local announcements. Brevity however does not mean poverty of material. The name of the author, Prof. H. Feth, D. D., will vouch for the latter. The titles and texts on which the material is based follow: "Sin," Is. 59:2; "Helpless Man," John 15:5; "The Marvelous Savior," John 19:6; "Suffering For Us," Is. 53:5; "The Light of the World," John 8:12. We might add that while primarily intended for Lenten distribution, these tracts are appropriate also for use throughout the year. The treatment of the various subjects is not specifically Lenten.

The last remark does not apply to what we modestly consider the finest tract that we have been privileged to issue. And that is a sixteen-page booklet containing the History of our Lord's Passion according to the Four Gospels. A Lenten prayer and three stanzas of the glorious hymn, "O Bleeding Head and Wounded" complete the text matter. A special lavender cover with a reproduction of the picture "Ecce Homo" appropriately encloses this best of all Lenten tracts; for there is no more appealing Lenten message than the simple story of Passion, told in the chaste and restrained language of the Evangelists. Anticipating a large demand for this tract we have had a first edition of 100,000 printed. Naturally this was quite an expensive venture and we therefore urgently request all those ordering this tract wherever possible to add a contribution to the Free Tract Fund equivalent to at least one cent per copy ordered.

The three other tracts printed this year are "Des Glaubens Fruechte," our second German offering, a tract on sanctification written by Prof. H. Feth, D. D.; "How To Join the Lutheran Church," a folder to be placed into the hands of prospective members of the adult class (the author is Pastor Herbert Claus); and "San-

tification," a reprint of one of the tracts issued by the Milwaukee Noonday Service Committee.

To make this report complete we might add that reprints of old tracts this year have totalled 406,000. Among these reprints are stand-bys such as "Why Go To Church," of which we have printed eight editions amounting to 488,000; "What the Lutheran Church Stands For," now close to the 400,000 mark; "Jesus, the Great Physician"; "This Do! How Often?"; "Am I Converted?"; "Family Worship"; "The Bible Church"; etc. The total number of tracts published by the Tract Committee since its appointment by the A.L.P.B. in 1917 is 3,387,500. Of these 551,000 have left the presses during the current year.

And now for another confession. The Tract Committee has undertaken these new publications largely on faith. The Free Tract Fund was able to bear the expense of all the reprints, but the new issues have not been paid for until we again find the bread that has been cast upon the waters. (And we hope that this will not be after too many days. See Eccl. 11:1) In a way, we admit, the activity of the Tract Committee has been based not so much on faith, as on the knowledge that our friends, who have so splendidly helped in the past, would not fail us now when such definite evidence of progress and expansion have been displayed.

That the cause which we are privileged to serve is worthy of interest and support is almost an axiom. "Printed preachers" are capable of doing a tremendous amount of missionary work. Our tracts are gospel tracts and as such the Spirit's blessing and power rest upon them. Tract distribution too is largely a casting of bread upon the waters. The probability is that we shall never find it again in this life. Yet return it shall; for that we have the Lord's promise.

The distribution of tracts is a simple matter. They may be enclosed in letters, packages and library books. The house-wife may keep a few on the table for callers to read. In congregational house-to-house canvasses they are invaluable. From the Pacific coast comes a letter requesting copies of "Jesus, the Great Physician", "to distribute among the ill sitting in the gardens of the Hospital at which I am employed". We are told of a ticket-agent who gave away a tract with every ticket sold. Incidentally that man reported that over twenty people wrote to him saying that the tracts which he gave them had been a great blessing to them.

We need not enlarge upon this point. The heart eager to serve will find opportunities a-plenty—or make them—for employing tracts in the Lord's work.

\$16.00 will pay for the printing of 10,000 tracts. What good the 10,000 may do, only the omniscient God knows. But if only *one* results in a blessing conferred upon the reader, perhaps a conversion effected, surely that investment of \$16.00 has brought a rich return.

The Free Tract Fund is limping under a deficit of \$1,448. Will you help to ease the burden?

And with your check ask for a supply of tracts which you will then distribute.

*See Value of Education.*—Figures were produced at the Catholic Education Association meeting in Milwaukee in June, which show that the Roman Catholic Church in this country maintains 218 colleges for boys and 716 academies for girls. In addition there are 6,388 Roman Catholic parochial schools with an enrollment of about 2,000,000 pupils and 316 orphan's asylums housing approximately 60,000 orphans. In addition there are about 20 Roman Catholic universities and 105 seminaries for the training of priests.—L.S.



## THE CHURCH MAP—A NECESSITY FOR EFFICIENT MISSION WORK

J. H. DECKMAN

Formerly, when the greater part of our mission work was done among Lutherans of this or that nationality, who had migrated into this "New World" and settled in some rural district, one would hardly speak of a church map as a necessity in doing this kind of mission work efficiently. The wearied pioneer missionary would find a smaller or greater number of such Lutheran families who were without spiritual care and would hold services with them. Generally a mission congregation was organized and an appeal sent in to the District Board for a missionary. Opportunities were plentiful for the founding of such congregations. Whole rural sections, miles from a railroad, throughout our country, were such rich spiritual harvest fields. The constant flow of immigrants of Lutheran extraction from the countries across the water gave abundant opportunity for the spiritual worker—but these workers were lacking.

Today, however, the situation is different. The laws governing immigration have greatly reduced the number of such as come to our shores from nominally Lutheran countries. The scarcity of large tracts of land for colonization purposes does away with the former numerous settlements of Germans, Scandinavians and other nationalities in our country who formed the nucleus of flourishing mission congregations in former days.

Today the unchurched, the nominal Lutheran, and such as have become strangers to the faith of their fathers offer to the Church an opportunity for its work of saving souls. The majority of these people live in the large cities and at this time are flocking there in still greater numbers. This situation makes it imperative that the Church through its Mission Boards, direct its attention and plan its mission policies to meet the present Macedonian cry of the cities,—and the Church does recognize this call for spiritual help. The various district convention reports sound the honorable general president's clarion call to our duty in the cities. Our official organs have also, especially in the last year, stressed the need of energetic mission work in the cities by numerous articles.

Now, in order to do this work efficiently in the cities, a church map is essential. The planting of mission stations is a bigger problem in the city than it is in rural districts. First there is the problem of the many neighboring churches; whether a district is an old or a new one; the matter of desirable location for the church-home; and the matter of accessibility by street car, etc. These all have a bearing upon the work of the Church in a city.

It is in solving these problems that a church map with statistics covering population of the whole city, or certain sections of the same, as well as a religious census (churched or unchurched) renders a service which dare not be underestimated.

What is a church map?—It is an accurate, reliable, up-to-date large map of a certain city or village. This map shows the location of all churches by means of map tacks or pins. These are varicolored to distinguish the different denominations. If necessary, even the different church bodies in these denominations to which the churches belong may be designated. This may be kept up-to-date by adding supplementary smaller maps of new additions and suburbs and by marking each new church as it is built with the proper tack or pin.

What is its purpose?—It is apparent that such a church-map gives a bird's eye view of the church situation in a whole city or certain parts of the same. It eliminates all guess work as to this matter. It furnishes reliable data on the following:—

How many churches in X?  
Where are they located?  
Have we a Lutheran church there?  
Is our Synod represented?  
If so, by how many churches?  
Where are they located?

A glance at this map will tell one just how many churches there are in each locality. By adding the religious census and figures on population and studying the church-map one is enabled to locate the promising mission fields with a certain degree of certainty. Furthermore, such a church map will vividly bring to our attention the fact that most cities are not (though we may be inclined to think otherwise) overchurched. It is a real eye-opener in this respect, since it generally shows not one but many residential districts which have no church at all.

It also avoids the placing of our churches in too close proximity. It is an aid in selecting the best vantage points from which a certain territory can be served. In this manner a church map is a help to efficient mission work and our Church should have such a map covering the church situation in every large city in our country.

Whom will it aid? Such a church map will be of great value in intensive and aggressive mission work by a city congregation, the District Mission Boards, and the General Home Mission Board.

*An Aid to the Congregation*

Every city congregation should have such a map, since it will foster a spirit of mission work in their own city. If there is more than one congregation in the city, such a map could be used in a joint meeting, where the local church situation is discussed in general and attention called to opportunities of planting new mission congregations and churches. In this way the establishment of mission congregations in other parts of the city conjointly would be encouraged. The individual congregation would get away from the selfish spirit of seeing only their own church and its needs. They would be inspired with that missionary zeal which is not satisfied with fewer and greater congregations and churches but with smaller and many missionary churches, enabling the Church to bring the "One Thing Needful" to a larger territory, and thus offering the opportunity of hearing the gospel to more immortal souls.

Again, such a map would, in most cases, enable the congregation to see how little we are doing in comparison to other church bodies in establishing new churches. Furthermore, such a map, with the aid of figures covering population and a religious census, would at all times be the means of delivering an instructive lecture in missionary work and opportunities for the same in their own city to the local congregation. Thus the field before their very own door would not be overlooked but be worked and the harvest gleaned.

*An Aid to the District Mission Boards*

Most assuredly such a church map of every large city in their district should be found in the office of every district mission board. Such boards, after all, are to take the lead in working the spiritual fields open to us and our work in the cities. It is only natural that they must have reliable information on the church situation in the cities of their districts. To personally inspect and look over the same is impossible, since most of our board members are even now over-burdened with work. However by compiling a set of such maps, arranging them on display stands, where they could easily be viewed and studied at all times, would enable such boards to have definite information as to this matter without first visit-



ing the city in order to obtain this information. Such maps would be a constant reminder of the great white spiritual harvest which lies before us in our large cities. There would be no delusion about this matter, as the maps would give definite information as to the church situation in every city and the board would not be swayed by local enthusiasm nor prejudiced by the lack of local interest because they feel that their city is already "over-churched." In many a way these maps, especially when viewed with statistics covering the city at hand, would prove to be essential aids to their work as mission board.

#### *An Aid to the General Home Mission Board*

Last but not least, such maps, duplicates of those in possession of the district boards, should be found in the office of our General Home Mission Board. Such church-maps, covering all the large cities in the United States, would enable the general board to keep in personal touch with the church situation in all the districts. These maps would materially aid them in their recommendation for financial aid from the general treasury and the Church Extension Fund, and enable them to study every situation without local coloring.

With a little co-operation on the part of the local congregation these maps could be kept up-to-date at all times.

Since our mission policy of the future must be more intensive and aggressive as to our work in the larger cities, it is imperative that we spare no time or effort in supplying such means as will help us to plan and efficiently carry out our plans in such work. Good church-maps dare not be over-looked as essential aids to our mission work in the cities.

## **PREPARING THE CANVASSERS FOR THE ANNUAL EVERY-MEMBER CANVASS**

*The Every Member Canvass is becoming more and more a general institution in our circles. The results are gratifying and often astonishing. It not only increases the church contributions of the regular contributors and enlists the delinquent but it revitalizes the general interest of church members for the work of the Church both at home and abroad. For the benefit of those who have not yet instituted such an annual canvass we are reprinting statements sent out by the Lutheran Laymen's Movement in the United Lutheran Church.—EDITOR.*

A successful Every-Member Canvass requires something more than distributing, collecting pledge cards and tabulating results. This is all that is done in some congregations, and they wonder why the canvass does not produce informational, inspirational, new membership and financial results. Congregations desiring results must make definite preparation and set out to attain specific objectives.

1. The Pastor and the Chairman of the Finance Committee should select capable canvassers and make them feel responsible for the canvass. This should be done three weeks in advance of the time appointed for the canvass. Calling for volunteers is of doubtful merit.

2. The persons selected should be called together for inspirational purposes. A luncheon or supper meeting seems to give the best results. A good, inspirational speaker from a church which has achieved success, should be invited to address the men. Statistics on the giving life of the congregation should be displayed by means of wall charts or blackboard. Instructions concerning Foreign, Home and Inner Mission Activities and Educational Institutions of the Church will help to create the right kind of atmosphere.

At this meeting the time and place should be decided upon for future unhurried meetings of the Canvassers.

3. At least two meetings of the Canvassers should be held and sufficient time allotted to take care of the business. Persons should not be accepted as Canvassers who can not or will not attend these meetings.

At the first meeting, the Budgets should be studied in order that the Canvassers may understand them and be prepared to advocate every item. If increases have been made, the Canvassers should know how much and why. In this connection, good "talking points" should be agreed upon.

At the second meeting, the technique of canvassing should be the subject of discussion, *i. e.*, how to approach people, the immediate objectives. How to present the subject, how to work the pledge cards, the importance of calling upon every member and kindred topics should be discussed. The topics may appear to be little things for big men to think about, but success or failure depends, in no small degree, upon taking care of the details.

4. The Canvassers must make liberal subscriptions to the Budgets themselves, before going on the canvass. No one should be commissioned to canvass before making such a pledge. To do so is to invite failure.

5. The Commissioning Service should be made a prominent feature of the morning service on the day of the canvass.

The work of the Finance Committee is not at an end until the time of the next annual canvass, when the budgets have been fully subscribed and the details of the Every-Member canvass completed. It is important to get the budgets underwritten, but it is even more important that the subscriptions be paid. The follow-up after an Every-Member canvass, therefore, is of great importance. Not only do the revenues of the Church depend upon this "follow-up," but likewise the spiritual life of the membership. Interest in the Church does not run far beyond the point where giving ceases. It is a vital matter that pledges should be paid. It is the Church's responsibility to see that they are paid, not for the sake of the treasury, but for the sake of the giver. The Finance Committee should check up to see that every member has been canvassed and has obligated himself to assist in the work of the Church.

Suggestions for the follow-up:

1. A letter should go to every member, announcing the results of the canvass with as much enthusiasm and rejoicing (no more) as can be justified. An appropriate leaflet should be enclosed.

2. The pastor should occasionally make tactful and encouraging announcement. There is nearly always something encouraging.

3. A Quarterly Statement should be sent to every contributor, indicating amounts due and amounts paid.

4. It is due the membership that the Treasurer submit a full report of receipts and disbursements at the end of each quarter. It is only right that the givers should know what progress is being made. Such a report can be made along with announcements.

5. At least one social Every-Home Visitation should be made during the year, for the purpose of stimulating interest and promoting good fellowship in the congregation.

6. A Stewardship Study Group is the most fundamentally important work to be done either in "follow-up" or in preparation for the Every-Member Canvass. There are in every congregation a few persons who can be formed into a group for this purpose. They are waiting for someone to take the initiative.

A number of good text books are available.

Many other things will suggest themselves to the Finance Committee or the wide-awake pastor. Money invested in printing and postage will yield a hundred-fold.

Systematic efforts produce results.

Order is one of God's first laws.



## ADVERTISING AND PUBLICITY WORK IN THE EARLY DAYS

P. E. KRETZMANN

People are of the opinion that advertising in the Lutheran Church, especially in the Missouri Synod, is an altogether new matter, never attempted before. This idea is erroneous, however, for even in the olden days some very effective advertising was done and the results were certainly satisfactory.

The present writer has in mind some advertising done out in the West about two decades ago. A congregation was begun in a new section of a large city, and it was imperative that advertising be carried on with as much energy as possible, chiefly because other church bodies were getting ready to enter the field. Accordingly the entire territory was carefully placarded, the bills being very short, but with a snappy phrase as a heading. It was found that these little bills attracted the attention of a great many people to the church as soon as it was founded. When the organization had been effected, further steps to make the church and its work known in the vicinity were taken. A small hand printing press was purchased, and the pastor together with a number of other members undertook the ordinary printing. The parish paper originally consisted of just two pages. By and by, as the congregation grew, it was necessary to enlarge this paper and to give it into the hands of a printing company, but the little press was by no means idle, being used regularly for hand bills, programs, invitations and the like. The work of the printing press was supplemented with a hectograph, chiefly for announcements on post cards.

Uncle Sam proved a most efficient servant in bringing all the announcements and advertisements to the attention of people on an ever-increasing mailing list. Moreover, several people who had not been originally members of the Lutheran Church took notice and became interested in the congregation. The next step was the organization of a Mission Society, the call going out to all those in the little congregation who were willing to devote time and talents in the special service of missions. The result was that hundreds of calls were made every week in every part of the territory in which the parish was located. A regular, systematic canvass was instituted, which resulted in almost a thousand cards of prospects. The follow-up campaign was undertaken with a great vigor and carried forward so successfully that the entire mission society was at times busy in the field.

About that time it was suggested that some more advertising be done in a way which would appeal to outsiders. Acting upon this suggestion car-cards were prepared with a catchy phrase, but altogether dignified as to form and content, the chief advertising phrase being "The Church which still preaches the Bible as the Word of God and Jesus as the Savior of mankind." When the pastor approached the advertising agency concerning the placing of the cards in the street cars, he was agreeably surprised to have the agent tell him that his enterprise was worth something and the agency would give him the use of the space for six months free of charge.

The results of this advertising campaign were apparent in every way. Not only was the congregation self-sustaining in the short space of only six months, but a day school was organized after a year and maintained entirely with the funds raised within the congregation. That same church to-day has property worth about \$50,000.00 to \$60,000.00 and is altogether free of debt. So advertising paid even at that time and will surely have the same results if taken up with equal energy and especially with the same co-operation on the part of all members of the congregation as in that case.

## THE CONVERSION OF THE WORLD

*What can we do in the year 1925?*

Dr. Patterson-Smyth in his book, "A People's Life of Christ," commenting on the fact that Philip, having sought out and brought his friend Nathaniel to Jesus, remarks: "The way in which His early disciples spread His religion was simply by bringing a comrade to know Him. If we each did that, the Kingdom would come at once. The other day I came on a quaint old writer, who made this startling statement: 'If there were only 100 real Christians this year to start with and each Christian brought just one friend each year to know His Lord, the whole world would be at His feet in twenty-five years!' I did not believe it, but I added up the figures: next year 200, then 400, 800, 1,600, and so on, doubling each year. In the twenty-fifth year it made 1,600,000,000, which equals the whole population of the world."

The above calculation gives cause for serious reflection. On the Day of Pentecost, after Peter's sermon, there were over 3,000 Christians, and, although Christianity has now been preached for nearly 1900 years, only about one-third of the population of the earth is Christian. At that rate of progress it will take nearly 4,000 years more to convert the world.

Let us make another calculation. Taking the estimate that one-third of the population of the world is Christian, if each Christian were to adopt the above suggestion, and bring each year some friend to Christ, at the end of the first year two-thirds of the world would be Christian, and in the second year the whole world would be evangelized.

From the above remarks it is evident that in the past comparatively few Christians have realized, and only a small proportion realize today, their responsibilities, duties, and privileges in respect of the command: "Go and teach all nations." The existing organization for carrying out this work is utterly inadequate to the task of converting the non-Christians numbering at least 1,000,000,000 persons. In order to do this it is necessary that each individual Christian—there should be no exception whatever—take an active part in helping to bring the world to Christ, and those who cannot give personal service in the mission field should provide ample means for the support of those who give such service. If all helped (by prayer, regular contributions to mission funds, and, where possible, personal service) then—to quote from the extract given above—"Christ's Kingdom would come at once."

---

The following is clipped from the *Mount Olive Messenger* of Minneapolis and suggested to our churches for emulation:

At the July voters' meeting a committee was appointed which, we hope, will greatly help the growth of Mount Olive Church. It is a membership committee which, in co-operation with the pastor, is to devise means of increasing the membership of the church, to canvass the neighborhood, to call on prospective members and strangers and to bring them into, and keep them in, our fold.

At the same voters' meeting a "Greeters' Committee" was brought into being. It was resolved to call for at least twenty-five volunteers, men and women, who would make it their object at every service which they attend, to speak to at least one stranger, get acquainted with him, and invite him to come again. There are dozens of strangers that attend our services every Sunday. We want to make them feel at home.



# NEWS FROM HERE AND THERE

## INTERSTATE FAIR, TRENTON, N. J.

"The first time there is a religious booth here in thirty years." "It's about time the churches are waking up." "Well, well, a Lutheran Church booth; the Lutheran Church is surely coming to the front." Such were the comments of some of the thousands who passed the booth of the New Jersey Walther Leaguers at the Trenton, N. J. Interstate Fair held the first week of last October. Few who attended the fair failed to read the large illuminated poster above the booth: "The Future of Our Country Depends More on Christian Principles Than on Crops And Good Business." 15,000 tracts, generously furnished by the American Lutheran Publicity Bureau, were given to passers-by, and few of them later thrown on the grounds, as was the fate of much other literature.



The booth stood in marked contrast to others by being entirely white, and flooded by indirect lighting. There to the right lay a large model of Herod's temple, made by the members of the Fords, N. J. Daily Vacation Bible School. Pastors and others who served in the booth would often lecture about this temple as crowds gathered. Attached to the rear wall was a large open Bible, with colored ribbons extending from its pages to various

placards that told of fundamental Christian doctrines. To the right hung a large chart painted by Mr. C. C. Illers of New York, showing throngs of people travelling along a road-way that separated into the narrow and the broad way, with appropriate inscriptions and Bible texts. In the foreground stood a long table or counter containing a variety of tracts, a folder with directions to all New Jersey churches, also a large book with pen and ink and a sign "Please Register", a request many complied with. Then to the left another table filled with penny editions of the gospels, grouped about a pile of 500 "golden" pennies, and a sign: "Worth Their Weight in Gold", also a bank for any who cared to contribute toward the cost of the booth.

It was Pastor A. L. Kreyling of Fords, N. J., who suggested the enterprise and who did most of the work, while pastors, women and young people willingly assisted. The seed of the Word was scattered among thousands from remote agricultural sections untouched by our Church, and who can deny that it will bear fruit? The Lutheran booth at the Trenton Fair has come to stay.

A. F. B.

There were Lutherans in what is now New York City fifteen years before Baptists landed on these shores, sixty-five years before the arrival of Presbyterians, and one hundred and forty years before Methodists set foot on American soil, and two years before the landing of the Pilgrims.—*Lutheran Herald*.

The lack of knowledge of the Bible is the nation's peril. In the city of New York there are 800,000 who receive no religious education and more than fifty per cent of the population grow up without any knowledge of the Scriptures. The founders of our republic were men who believed in God and in the Bible. The secret of America's success and greatness is the Bible. To spread the knowledge of the Bible is therefore the most important work in connection with the Americanization work. It is important that all the immigrants should be furnished with a Bible. The American Bible Society is doing this, but now it also purposes to give the Bible in two languages so that the immigrant can use it to learn the English language.

—*Lutheran Church Herald*.

## TENT SERVICES, HOUSTON, TEXAS



Encouraged by the success of tent services which were held in the West End of Houston last year, where a mission was established (Rev. Hobart Meyer), the Mission Society again arranged for such services in this new field. A tent was rented, rough benches were constructed, large signs were placed in prominent places announcing the services, also handbills were distributed by a committee and carried into every home. The handbills announced the sermon topics and the preachers.

The services were held September 15-26 before audiences ranging from 200 to 400. Of this number many heard Lutheran sermons for the first time.

There is hardly a person in that part of town who does not know that our Church has established a mission there.



## LUTHERAN (MO. SYNOD) EXHIBIT AT SPRINGFIELD, ILL.

The AMERICAN LUTHERAN's suggestions on sane publicity often have more far-reaching results than its editors are aware of. Here is a point in case. Owing to one of its articles on church publicity the Rev. E. Wegehaupt of Chatham, Ill., suggested to the Springfield Pastoral conference the idea of having an exhibit of our church activities at the great State Fair of Illinois, at Springfield. The suggestion was favorably received and eventually endorsed by the entire Central Illinois District.

The accompanying picture gives one an idea what the exhibit looked like. To the left was the exhibit of the Springfield Hospital and Training School. Next was a very creditable display of our parochial school-work. In the background pictures neatly arranged on panels told the story of our various colleges, seminaries and benevolent institutions. To the right our Springfield Seminary with its various activities greeted the visitor. On a table in the middle of the room the publications of Concordia Publishing House could be examined. In the front was the tract-table, 30,000 of which were procured from the American Lutheran Publicity Bureau, the American Luther League, and the Concordia Publishing House, for distribution during the week. Next to the tract-table a map of Illinois showed the location of our 312 Lutheran churches.

Members of the Committee reinforced by students from the Seminary were at all times in attendance, explaining the various departments of the exhibit and distributing tracts. A trim student-nurse of the Lutheran Springfield Hospital gave interesting talks on X-Ray pictures (seen in the foreground of the reproduction), thus calling attention to that phase of the work done under the auspices of our Church.

We hope and pray that the exhibit and the tracts brought home to many the old but ever new message, "Christ and Him Crucified."

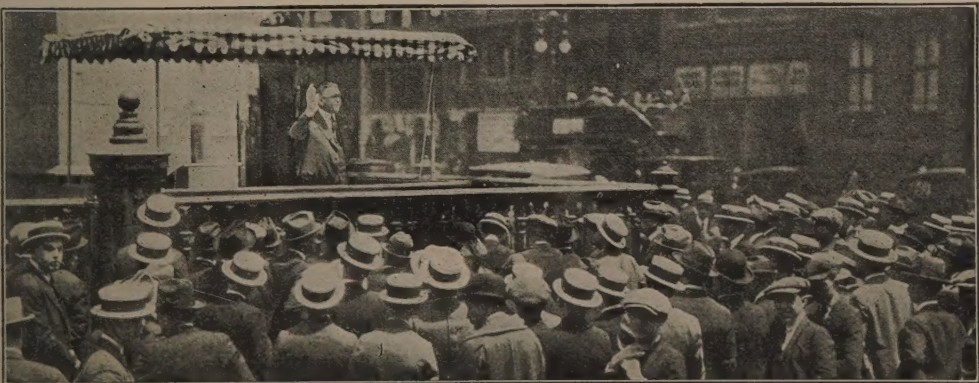
L. W.



EXHIBIT AT THE ILLINOIS STATE FAIR

According to the findings of a Catholic review, which is quoted in *Evangile et Liberte*, there are in the world 265,000,000 Roman Catholics and 284,000,000 "Protestants and Schismatics." The entire population of the globe is said to be approximately 1,537,000,000. The Catholic periodical credits Europe with 191,000,000 Catholics and 109,000,000 Protestants, and the French paper quotes the figures for France to be 36,500,000 Catholics, 900,000 Protestants, 50,000 Jews. The French paper states "As all statistics, these are of course only approximated. However, they are sufficient to demonstrate that the Roman Catholic Church is far from what it appears to be, the 'universal church.'"

—Lutheran Church Herald.



PREACHING THE GOSPEL FROM A FIFTH AVENUE OPEN AIR PULPIT WHERE HUNDREDS OF TRACTS AND GOSPEL PORTIONS ARE GIVEN FREELY EVERY DAY TO THOSE WHO ASK FOR THEM

The New York Bible Society, to whom we are indebted for this illustration, supplies the Gospels used at these services



An Alberta and British Columbia District of the Walther League has been organized with eight societies as charter members. The district synod encouraged the young people within its borders to organize Walther League societies wherever possible and to carry out the League program.

The New York correspondent for *The Lutheran*, the official organ of the United Lutheran Church, speaks of the Luther Day at Ocean Grove as follows: "The American Lutheran Publicity Bureau deserves great credit for these successful Luther days at Ocean Grove. A real genius for management and publicity is evident." Thanks!

Albert F. McGarrah, Church Efficiency Specialist, claims that of American church buildings, representing an investment of over \$1,750,000,000, one-half are used not over a day per week, while only one in ten is used over four hours weekly, aside from Sunday.

Less than ten percent of the population of the United States hears a Protestant sermon weekly. Compare that figure with the movie attendance.

According to the census of 1906, forty-two church members and one-third of a minister were required to make a net gain of one member a year.

Six Congregations in Cincinnati, O., aggregating 1200 communicant members, have bought lots and are putting up a building at an expense of at least \$10,000 for our Colored Mission work in that city. God bless our Cincinnati Lutherans for their splendid missionary spirit!

In Brazil, work has been started among the negroes by the Rev. Aug. Drews, who felt himself driven to it by the deplorable spiritual destitution existing among these people. A friend of the work, Mr. Emile Wille, has donated a lot and almost enough money is already in hand to build a chapel for church and school purposes.—*Nevada Lutheran*.

The M. E. Church in the Philippines in 25 years gained a membership of 60,000 souls with more than 29,000 scholars in Sunday-school. In the past four years the 225 churches raised for all purposes \$218,000. Bishop Locke reports an average of 16 baptisms every day.—*The Lutheran*.



The Walther League House, New York, is one of the chain of Lutheran Hospices conducted in the larger cities under the auspices of the Walther League. Cooperating with the churches of the Synodical Conferences, hospice secretaries and such public agencies as the Travelers' Aid Societies, the New York hospice provides modern conveniences amidst Christian influences for strangers who come to the great metropolis of the East.

Christian service is always a beacon-light of worth-while publicity which attracts the attention of the unchurched.

At the convention of the Alberta and British Columbia District held at Bruderheim, Alberta, Canada, during the early part of July, it was resolved to call a "missionary at large," whose especial duty it will be to look over new fields, working under the advice of the mission board of five members.

A gratifying feature of the mission report of the above-mentioned district was the report that twenty-two new stations had been opened.

From a card received at the Publicity Bureau, we quote the following:

"I listened in this afternoon on WJZ and heard a sermon by your preacher which I enjoyed very much. It was just the kind of sermon I like to hear. Let us have some more. Do not be ashamed of Christ."



At Omaha, Neb., First Lutheran Church, Rev. Lawrence Acker, pastor, advertises regularly in the hotel and shop directory called "In Omaha This Week." The above striking advertisement presents a picture of the church, hours of services and other information.

Rev. H. Bouman writes in the *Home Mission Quarterly* of the Minnesota District: "Listen to these figures: Minnesota has about 2,450,000 inhabitants. All the different Lutheran church-bodies comprise about 385,000 souls. Of these our District numbers 86,000 souls. There are 1,400,000 unchurched people in this State, that is, people without any definite church connection. About 1,200,000 of these unchurched people are of Lutheran stock. The entire Missouri Synod has not as many souls as there are unchurched 'Lutherans' in Minnesota."

The United Lutheran Church has five Italian pastors, three organized churches and two missions with a membership of over 200 adults; one lady mission worker and two students, and six Sunday-schools with an enrollment of nearly 500 children and 35 teachers. In connection with the Philadelphia Mission, there is the Martin Luther Neighborhood House, with a staff of three workers, not including the Italian pastor, who conduct kindergarten work, Bible studies and Americanization classes.



## MISSIONARY OPPORTUNITIES IN THE SOUTHEAST

CHARLES FREDERICKS

Is the door of missionary opportunity open to you in the Southeast? What are you men doing to bring the Gospel to the Southeast? Don't you think you should have more missions in the Southeast? These are some of the questions that are put to the brethren laboring in the Southeast. These questions are some of the very first remarks the brethren hear from visiting officials and pastors of our Synod. And why? Simply because our visitors cannot help but see the growth and wonderful progress that is being made in this section of our country. Manufacturing is everywhere in evidence in our southern cities. Usually the year of presidential election brings with it a lull in business, but just recently one of our visitors told us he noticed more factories, in our district, in full swing than he had noticed anywhere else along his line of travel.

As a matter of fact, we almost daily read in our southern papers, that this or that mill is to run on full time. This means a tremendous influx of people. Then there are new industrial enterprises rapidly bringing to our field people who must be brought within the pale of Christianity.

Indeed, business is prosperous; large factories and office buildings are being erected; cities are expanding. But amidst all this progress it seems our Church is standing still. Our missionary efforts are nothing, except where we have our respective organized congregations. In and around Conover, N. C., the home of our Concordia, we are flourishing because this college is the nucleus of Mission Lutheranism. In Asheville, N. C., up in the beautiful mountain sections, we have one congregation. In Greensboro, N. C., a large and very progressive city, we have a mission congregation that has been struggling for existence the last ten or fifteen years. Why do we remain within our limits, when everything else is moving onward and expanding? Why are we weak in Georgia, and why are we not even represented in South Carolina? Lack of men and money answers, to a certain degree, these questions.

Many cities of the Southeast would now have congregations if we could have had the means to make a start in mission work. Just as an example let us take Statesville, N. C. the mission opportunity was there. Some of our own Lutherans moved out of our immediate field to that flourishing little town and in a comparatively short time a Lutheran Church of another Synod was prospering, one might say, at our expense. At the present time this congregation has a beautiful house of worship.

We may ask how do the other synods and denominations do it? They enter a field and in a very short time erect a suitable chapel and immediately place a man in that field to carry on the missionary work. Seemingly they have the means to work in this way. Another reason for their advancement seems to be, not the question, How many Lutherans live in a certain locality? but, how many people do not belong to a church? In other words, missionary work is to be done, not only for those of the Lutheran faith, but also for those who are not connected with a church. Considering only the question, How many Lutherans are there in a certain locality? proves to be the wrong policy to follow. If we would have new missions in the Southeast, we must go to these places of opportunity, and canvass them thoroughly and find out how many persons are unchurched; we must make arrangement to have a suitable place of worship; we must invite these people to come out; and when they do come, we must preach the pure Gospel of Christ. Yes indeed, such missionary endeavors require men and money. Such work will also take time to bear fruits. If however, our Lutheran Church desires to expand with the progressive movement in the Southeast; if it desires to bring the message of Glad Tidings to the people in this field, and thus fulfill the command of Christ: "Go ye into all the world, and preach the Gospel," we cannot sit back and wait for men and money to come, but, something must be done, and it must be done immediately. Action must set in at once. Other church bodies are moving with the times. Why can't we move, too?

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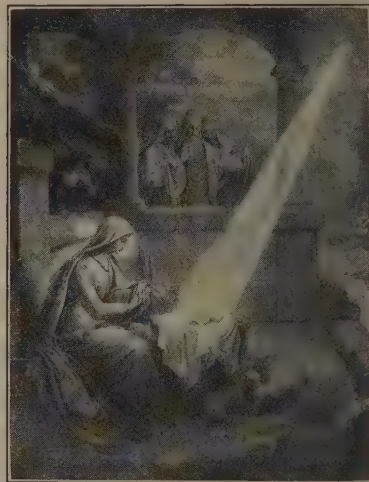
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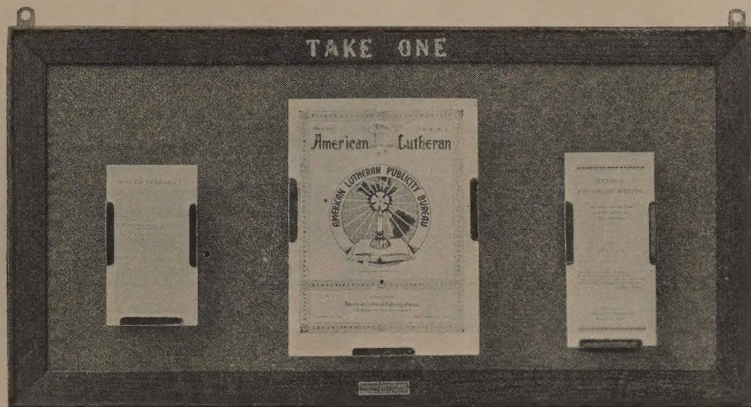
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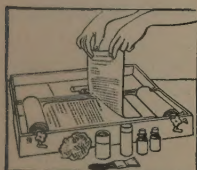
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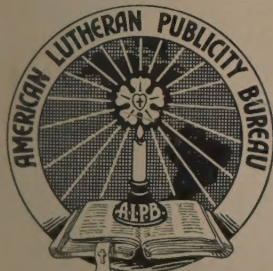
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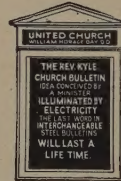
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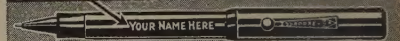
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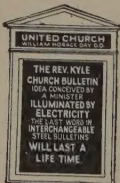
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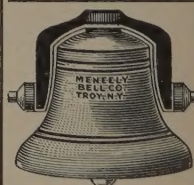
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